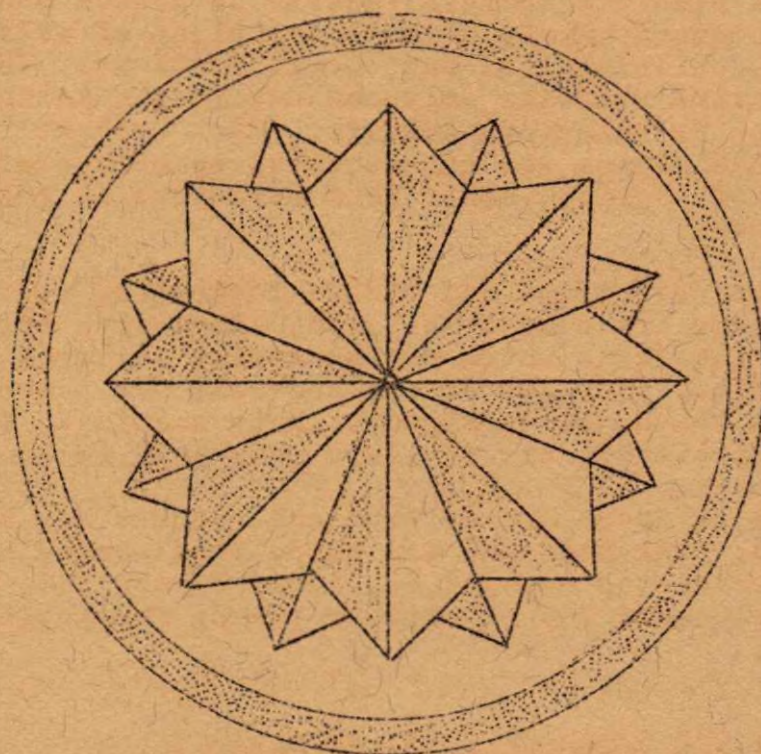


SEANCE MEMORANDA from the

# *Inner Circle*

BSRA NO. 10-E, Part IV of the 1950  
Series of Seances, Previously Unpub-  
lished, July 17, thru Aug. 19, 1949



through Mark Probert, medium

A Publication of::

Borderland Sciences Research Associates  
Foundation, Inc.

PO Box 548, Vista, Calif.



# SEANCE MEMORANDA OF THE

## INNER CIRCLE

BSRA NO. 10 - E: UNPUBLISHED SERIES, 1949, Part IV

INTRODUCTION TO PUBLISHED SEANCES  
of 1950, by Meade Layne, Director

"These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people, on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probett is a non-professional trance medium who has received no compensation for some four years of service, apart from donations at a small number of public seances.

"To conserve space and reduce publishing costs, the names of the sitters are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the controls are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all sittings were held in San Diego."

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### CONTROLS IN THE ORDER OF THEIR APPEARANCE

Lao Tse, Dr. Carter, Yada di Shi'ite, Professor Luntz

### SEANCE DATES

July 17, 1949 through August 19, 1949

\* \* \*



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TRANCE LECTURE OF JULY 17, 1949

PRESENT: Mrs. and Mrs. E. Rimmer, E. Medin, Dr. G. H. Cruikshank, Harriet Foster, Irene Probert. Mark Probert, medium.

CONTROL: LAO-TSE (With reference to a conversation that has been going on among the visitors as to the misunderstandings that arise from misinterpretation of each others' words):

"Sometimes we seem no better off than the slaves that attempted to build the Tower of Babel. The confusion comes out of attempting to explain a mental construct or idea and bring it into the physical-chemical, three-dimensional world -- which is almost an impossibility. A long, long time -- and I do not need to say how long -- but just long -- before man came into his physical chemical world, he never used words, sound, as you use it. There was no talking with the lips and tongue, but always communication by thought -- that is man's original language."

"What a pity we didn't stick to it!" remarked Harriet.

"Yes, indeed! All through the centuries man has turned upon his brother because he could not understand him. Even those who will gladly sit down in a little group to discuss a situation find it extremely difficult to make themselves understood. Each tries to paint his inner thoughts with the medium of words; and unless each one were capable of using the same exact tone quality and forming their words in the same manner to portray a thought, they will never truly understand each other. So all that can be done, as far as I can see, is to discuss quietly and calmly; and if what the other says appeals to you and you can use it, then it is of worth and you have gained; if not, just forget about it and turn to another topic ... I would say that a universal language is much needed."

"Why have the various universal languages proposed won so little headway?"

"Because no nation wishes to give up its own, of course."

"Why did man begin to express himself in spoken words?"

"That, of course, is a deep and lengthy subject. The very change in the structure of his body brought about the usage of the spoken word."

"He then had telepathy and lost it?" asked Dr. Cruikshank.

"Yes; but I might add that was a long time before he had begun to use his last and most successful experiment -- evolution, or the ever-becoming."

"Do you care to speak to us on the subject of evolution?"

"How can I speak on it? All I can say is that it is based on the law of constant change. Nothing remains the same in life. The only stable thing is change!"

"From what state of physical-chemical substance did it start?"

"From my viewpoint, I would say it started from the fermentation of certain chemical matter; from that fermentation came life ... Man is ever evolving towards the



spirit, the mind. And of course as the mind changes, so will the chemical machine that he calls his body. The activity of mind is like a catalyst: It does not change itself. It brings about change in other things, in chemicals, but does not itself change ... Let me stop here and say there is no end to matter. No matter what state of consciousness you enter into, it still is matter and must be handled as such. Some people believe that the spirit body is not matter. It is; and if it is not, I would like to ask what is it? It depends only upon the dimension of consciousness you happen to be in at the time -- but the matter itself is still matter."

"May we assume, then, that we have spirit bodies as well as the physical?" inquired Dr. Cruikshank.

"Yes, you have a spirit body that is the counterpart of your physical. They are both composed of matter, but matter at a different rate of motion. In all life the greatest force is the force of love. Now, this force of love is not what properly can be called an energy; it is the force that changes energy into chemical matter or substance, in any plane of consciousness. It is what you are pleased to call the God Force."

"Love, then, is the catalyst?" asked Mr. Rimmer.

"It is indeed. It is the catalyst of all catalysts; it is the eternal and everlasting. Now, this afternoon due to the change in temperatures and the effect those changes have upon the boy, we will not stay too long. There are subtle changes going on in your atmosphere, and have been ever since you let loose that frightful weapon, the atom bomb. This is rapidly becoming noticeable all over the world. It is becoming less subtle, more forceful, all the time."

"Could it become disastrous?" asked Harriet.

"It is very likely to. The release of the Gamma and other rays upon the very thin shell of air that surrounds the earth -- which is like the shell of an egg -- it has broken through and changed atmospheric conditions."

"Can anything be done to combat it?"

"That I do not know. The same thing happens to your individual body when your aura is rent. Then great difficulties come upon you until you learn how to seal it. The same is true of the Earth's aura until your scientists learn how to seal it. I know you will agree with me that we seldom mention such things in this little group. We seldom bring thoughts of disaster into this group."

"We appreciate it if it is a warning."

"It is not so much in the nature of a warning as to give you something to think about."

"How can this be told to those higher up in our Government?" asked Mrs. Rimmer.

"They already know. They knew, your scientists knew, there would be some unusual effects, but they did not know to what extent. They thought there would be enough absorbing effects upon these rays to prevent their penetrating into outer space."



"The explosion of the bomb rent the other planes of consciousness too?" asked Irene.

"Yes, it did. Now I will ask you to excuse me. The blessings of the One upon you all! Good afternoon." Control Withdraws.

(New Control: Dr. Carter spoke mainly of the reasons why he left another group and expressed his happiness in being allowed to communicate through "the boy". He had been told that he will "in due course of time" be introduced into the "Inner Circle", some of whose members he already knows. He sincerely hoped so, because he is impressed by "the very fine minds of those who make up the boy's 'Inner Circle'".)

"Do you know the Rajah Natcha, Theresa Vandenberg, and the others whom we admire and love, but have not heard from recently?" asked Harriet.

"I do know them, and the reason for their absence lately is mainly because they have had other work to do. They will return; do not think they have forgotten you. Remember, all things that are justly yours shall come to you. Never forget that - you cannot lose or miss whatever is truly yours."

Control Withdraws.



TRANCE LECTURE OF JULY 24, 1949

PRESENT: Mr. and Mrs. E. Rimmer, Mrs. H. St. John, Mr. and Mrs. Clinton St. John, Doris Rowland, Rose Davenport, Daniel St. John, Dr. Stephen C. Foster, Harriet Foster, Irene Probert. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE (speaking YU language at first, then in English):

"I always feel a great sense of gratification in seeing new faces in this boy's little circle. We have things to say, and we enjoy telling you what we know, in the hope that you will tell us what you know. This thing of people getting together and exchanging ideas, getting to know each other, can be a great step towards knowledge and wisdom. I use the words 'knowledge and wisdom' loosely, because we do not know what wisdom is.

(Addressing Irene Probert) "Now, my dear, I should like to ask you, when this little meeting comes to a close, to tell the boy that I would not like to hold another session for several days. We are taking too much of his energy and of yours -- holding three or four meetings a week -- and also, if there are others who sit in often, it depletes them too. If you have the psychic eye, you will be able to see the energy flowing from you -- especially from the finger-tips. This energy you are always letting out, but not ordinarily as much as in this kind of meeting, because here there is more of an exchange of energy. Often you will hear people say when coming out of a group meeting, 'I feel so tired' -- and why? Because that person has had his energy sapped, although perhaps not consciously."

"How can one protect oneself from this?" asked Mrs. St. John.

"This may sound foolish to some of you -- though I think not to you -- but there are passes you can make with the hands, like this, sweeping the arms around the body; or breathing deeply and letting it out; and you should always after being in such a meeting wipe off with your hands your face and hands, and then shake your hands to rid them of the energy you may have taken from another that may not be good for you. As I said, this may seem foolish to many, because they cannot see anything but physical things. It would be well if these facts could be taught in childhood, but this is seldom done. You are living in a world so lost in physical beliefs that you cannot comprehend that which is beyond until you go through much study.

"Energy is prana, prana is energy -- it is LIFE. A call to Prana can be directed to any part of the body for curative purposes; it also, as I said, can be wasted.

"Before I go further, I would like to say this to you who are here for the first time: we of the 'Inner Circle' make no claim to know everything. Because a person passes out of the body does not necessarily mean they know one bit more. It is only through a long process of experiencing things that one gets to know anything. You may not learn the things that are necessary for you in this physical-chemical world in the short time you happen to be here; but there are other worlds; life is endless. There is no need for a state of anxiety. When you say to yourself, 'I must accomplish this now,' try to remember that mind is timeless, and in mind you live. You cannot escape out of mind -- for mind is time and space and all things. Now, have any of you any questions?"



"When doing healing, isn't it well to wash the hands afterwards?" asked Mrs. Rimmer.

"Yes, indeed -- and also to brush off from the hands any undesirable energies that may cling to them."

"Can you tell us anything about the 'Vitic force' - that comes from the use of carbon sticks held in the hand; can you tell us of its efficacy?" asked Harriet.

"The magnet should be held in one hand and the carbon in the other. There is much to say about that. To many this use of the carbon-magnetic mixture is good; to others, it is not good -- because you are attracting to your body metallic vibrations."

"Is there any way of determining whether they will be good or not?" asked Irene.

"Only by the reactions of the individual. Some find it highly poisonous to the system; to others it is rejuvenating."

"What do you mean by metallic vibrations? Do they come from the magnet?" asked Daniel St. John.

"Yes, they do. They come from the field of the magnet and can be drawn into the system by the use of the carbon and magnet together."

"Do they have to be rotated?"

"At times they can be rotated. Be sure, however, to hold the magnet in the right hand and the carbon in the left. I am sure you know that everything you come in contact with is throwing off a subtle emanation. Everything -- no matter what -- has a subtle emanation coming from it, and if you have a certain like chemical condition in your body that harmonizes in the field of attraction with that thing, you are going to draw those emanations into your system; and they can prove good, or bad, for the body."

"Does one need any particular type of carbon?" asked Irene.

"No, as long as you get carbon as pure as possible."

"I believe you were discussing a short time ago of bombardment by the cosmic ray -- it seems to me your scientists have spent much time considering the origin of the cosmic ray, or -- I should say -- cosmic showers. I will offer my opinion, which you must reject if it does not follow your ideas. When you hear something, even if it appeals to you at the moment, do not accept it until you have looked into other sources. Now, as I was saying, it is my belief that cosmic showers come from your sun; and not only yours, but all the other suns in cosmic space. How are they able to produce this sort-of activity? Because always in space, in outer space, there is pouring a matter, a substance into the suns. The suns are constantly fed by this substance flowing into them. The suns are always attracting certain kinds of matter. Then they form what is known as cyclotronic tubes ... there are magnetic fields -- which you call sunspots -- and in them are these cyclotronic tubes, and they are of cyclonic form. From these come what you call 'cosmic showers'.



"Now, I do not think for a moment that your scientists are going to clap their hands over that. That is not the way of science, and one cannot expect a truly scientific mind to do such a thing. They must find out by endless testing and experimenting."

"Is space hot?" asked Rose Davenport.

"I should say that a hundred miles out into space you have a wide heatband; beyond that cold; then more heat, and so on, in layers."

"Isn't it true that when this ray starts down toward the Earth, it hits other particles, causing it to break into 'showers'?" asked Irene.

"No, no -- there is a constant field of attraction and these particles come into contact with each other."

(notes incomplete)



TRANCE LECTURE OF JULY 28, 1949

PRESENT: Mr. and Mrs. E. Rimmer, Mrs. Gladys E. Kemp, Mrs. Rose Davenport, Edmund Rucker, Harriet Foster, Irene Probert. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE (speaking first in his native YU language, "the mother of all languages", spoken 500,000 years ago in the Himalayan Mountains -- speaking in English:

"Good evening! It is a great pleasure to be here with you this evening. There are so many things to talk about, I hardly know where to begin. All life is action; when we cease to act we cease to live. But let me ask you the question: What is living? My thoughts are not the ultimate by any means; I would like to hear your thoughts; when do you say life is?"

"Awareness, consciousness or motion?" replied Harriet.

"Awareness, consciousness, motion -- without there being something to be aware of, there can be no awareness; without something to be conscious of, there can be no consciousness. There is really only motion, movement. And movement is mind, in my opinion. All things move through mind. It has been supposed by many that this out here that you call air, ether, etc., is something apart from mind. It is not; it is not apart from consciousness. It is only because this out here is consciousness that man is able to communicate with his fellow man. Many of your scientists today think they know what mental telepathy is -- that in mental communication something moves from the mind of one man to another. This is not so. Man plays upon consciousness. You think of time-and-space as something separate; it is not separate.

"You go back down in the history of mankind and you find that so many teachings have led people to believe that all is outside of themselves. How could this be? How could man become conscious of it if it were outside himself? This body of the boy which I speak through is the same as this body -- of the table; but it is a different state of consciousness; not something different in itself.

"Reasonable discussion is a splendid way to learn, but we are so apt to be opinionated in what we assume to be truth. What is truth? It lies only in one place that I can tell you of: in the individual himself. As you see it, as you sense it, so it is truth to you. There is no such thing as a truth out here that all of us are approaching en masse; and no one can say that an individual's truth is not truth. Life is such a paradox, or shall I say mystery? No, I do not like that word 'mystery', because that means hidden, and all things are open to us when we seek them.

(Addressing Mr. Rucker) "I want to talk to you, because I know you are interested in knowing more of this sort-of thing, and not only this, but other things. You have reached the age where you can look at things impersonally -- and that is very good; you are then in position to learn...and you have a good many years still ahead of you.

"Now, as to seeking the proof of the existence of anything -- as I said before, we all seek what is truth to us. In this sort-of work there will be found many seemingly peculiar conditions. It can be said, for instance, that the psychic or medium can clothe himself in ectoplasm and act out all the conditions, etc., of the so-



called 'dead'; others can also project the consciousness outside themselves while still conscious of the physical world. You can be very busily engaged in your everyday work, and unknown to you at the moment, you can project this thing called the consciousness in another direction and it will look and act exactly like you, like your physical body does. Now to tell all this to the Western mind, the herd, is, as your Christian Bible says, 'casting pearls before swine'. Not that the people are swine, but it is putting forth knowledge before people when they are not prepared for it, not ready -- so they become frightened and trample it under foot. That is why your friend, Lao-Tse, says 'Do not shine your light in another's eyes, or he will turn on you and rend you.' Proof -- wherein lies proof? Only as we can accept certain conditions that seem to us to be right. Now, I will ask you to excuse me." Control Withdraws.

CONTROL: PROFESSOR LUNTZ:

"As always, I am happy to be here in your home. And this is Mr. Rucker, the gentleman who wrote the newspaper articles? I have been reading them over the boy's shoulder. We greatly deplore the boy's antagonistic feelings towards certain religious groups, but we understand the reason, because we know that in a former life he was persecuted and finally burned at the stake, so it is understandable that he would hold this feeling of resentment against this one church in particular. Nothing in life, you know, happens without reason, without purpose.

"Now, I think it was the other night that he made the statement that he did not believe in spiritualism. You know, I think we would be much more intelligent if we stopped and reasoned with ourselves, if we stopped and thought a little before speaking. But I am not going to either upbraid him or let him down. We of the Inner Circle are not trying to live his life for him; he has his own course to follow. None of us can stand between another individual and the lessons he must learn -- and none of us can take on his so-called 'sins' on ourselves.

(A guest questioned Prof. Luntz about the "Vicarious atonement" of Christ).

"No -- all of these followers of the man Jesus were students of life; however, as students are so apt to do, they misquoted and misunderstood his teachings."

"Was Paul responsible for some of the wrong interpretations?" asked Harriet.

"Now, do I know Paul? Only after I have lived with him and can be sure that I thoroughly understand Paul can I say whether he was right or wrong. And how could I know whether he was right or wrong unless I could enter the secret chambers of his heart?"

"I have long believed that Jesus was a synthetic character; is that right?" inquired Mr. Rucker.

"Yes, sir -- in a manner. But the Crucifixion was not as you think. It was a rite, an initiation. To every race has come an Avatar; every individual is in a state of ever-becoming. When he reaches what is considered the last stage of physical life, he is put through what you might call this initiation. I could speak long on that subject if there were time -- on this which you call evolution. The next step for mankind will be a spiritual one, and it will be a very great step forward on The Path."



"What of Darwin's theory of evolution?" asked Mr. Rimmer.

"I am of the opinion that he was misunderstood. When man first learned to pick up a club, a stick, at that stage had he stubbed his toe against a rock, or if the branch of a tree struck him across the face, he would have turned and attacked the rock or tree; or else thought it was an evil force and fled from it. Now, in the course of time perhaps this one begins to realize that there is no animus in inanimate things; that they are not to blame -- but he does not tell his fellows this; he tells them he can protect them -- for a price. So your priest-craft started."

(A guest asked a question about karma).

"Man's life is an ever-becoming; he is ever reaching towards the Absolute -- but what is the Absolute? You cannot even name the Absolute, because the moment you do, you have placed a limitation on the Absolute, it is no longer the Absolute."

"Then how are we to speak of God?" asked Irene.

"I am of the opinion that He cannot be spoken of; He, or IT, should be considered in silence. Each of you should be a church unto yourself."

(Another guest asked again about karma.)

"Many people blame their unthinking acts on karma. It is a terrible thing, they say -- but it is not karma that is terrible, but their misunderstanding of it."

"I have traveled in Egypt and the Holy Land in search of answers such as these," stated Mr. Rimmer.

"The Holy Land' -- it has not changed much since the time of Jesus. We go in endless directions seeking the answers to life, but I must say that wherever you go you will find answers that are suitable only to yourself."

"I was seeking the meaning of different cults."

"Yes, it is what I would call soul-seeking. If a certain cult makes a person think, makes him see beyond the physical-chemical world, or at least the possibility of such -- then it accomplishes its end; and that is well, for in the last analysis no one can expect another to know and to be able to state firmly whether or not they survive the physical body. There is no way of knowing, any more than another can tell you are dreaming at night. For all life is a dream -- whether in normal sleep, in the state called 'trance', or in that called 'death'. It is all one consciousness."

"You can reach out and pray to the High Self and get an answer to your prayer. Do not pray to some far-off God while right here all the time I AM HE. There are only two things that man needs to live in happiness: to get to understand himself and to understand his fellowman -- which means to have love and compassion for him. Now I will go and let some of the others come who wish to speak." Control Withdraws.

CONTROL: LAO-TSE:

"Good evening. It is good to be with you again. I have not always been able to come through of late, because I have had other work to do. We do not wish to say



something odd or unusual; we want only to express our ideas and hope that they will awaken others perhaps to the wisdom within themselves. Each one who comes into the world brings a new machine, but the one wisdom."

(A guest asked Lao-Tse about the Virgin Birth).

"The virginity was not of the body, but of the mind -- the pure mind. You may have heard that I was called 'The Old One' -- but it was not the age of the body that was referred to."

(There was a question regarding cripples).

"We need not look with pity on a crippled machine, but let us look with pity on a crippled mind, because the latter denotes the past life much more than the crippled body. There is really no such thing as a baby; the 'babiness' lies in the body, not the mind. All the mind must do is learn to operate the physical body -- just as he has to learn to operate the psychic body when he comes over here."

"Are the Chinese people better off today than centuries ago?" asked Mr. Rimmer.

"That, sir, depends on many things. Long, long ago China's was a great civilization; but today she is also a great civilization. But we must ask ourselves, what is greatness? In every condition of greatness you will find lowness, foulness, degradation, suffering. Why? Because they have all been based on physical life. So little has been taught of the soul. So I do not know that we can say they are better off. When man begins to build himself spiritually, he will be able to build physically also.

"How do I know what is going on? By observing the other little pieces of me called you."

"There is healing in all hands, but they have become so poisoned that they cannot heal. All disease has its origin in mind. Your doctors are not curing the cause; they are only curing the effect.

(A guest asked about healing the woes of the world).

"There is only one world you can change -- your world -- YOUR SELF."

(Mr. Rucker questioned about the big telescope at Palomar).

"Man may make a telescope of such great gigantic proportions that he can look out six inches further into space -- and what will he find? More space. No matter how great a telescope he may make, he will only look out into space -- because space is consciousness, space is awareness, and there is no end to conscious awareness. Look at the appalling magnitude and brilliance of your suns; they are no more than little matches in a vast sky. It is the little 'we's', the little 'I's' that are the important thing.

"Blessed ones, all that we have in life is borrowed."

Control Withdraws.



TRANCE LECTURE OF AUGUST 7, 1949

PRESENT: Mr. and Mrs. E. Rimmer, Mr. and Mrs. Wyllie, Mrs. A. Miller, Mrs. Little, Mrs. Crain, Dr. G. H. Cruikshank, Harriet Foster, Irene Probert. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE (first speaking in YU language and clearing the aura of the medium by repeating mantrams, etc.; then in English):

"It is wrong thinking of the boy, making thought-forms that hang around his aura. We grow out of certain thought-forms and change the pattern of thought as we advance in years, or time, or consciousness."

"Was it wrong thinking in connection with this work?" asked Irene.

"I will not say. His thoughts are his own thoughts and are not to be spoken of. I am extremely pleased to be here with you all this afternoon. Lately I have done quite a bit of traveling, going with the boy into your modern houses, into all sorts of buildings and meeting all sorts of people. We of the Inner Circle have noted with great pleasure that the people attracted to these little meetings are all of the kind of mind we have been seeking, the kind of mind we hoped to attract. It is extremely gratifying to us, because so many have been versed in the study of ancient religions, of philosophies, and also many minds of your modern scientific type."

"I think they were all particularly interested last Friday in what you were telling them of the book, 'The Rise and Fall of Man', which you are dictating to Mark," said Irene.

"Yes; I was sorry not to be able to go more into detail. There was a gentleman there who seemed somewhat nonplussed to hear that the colored race was the first to enter the physical-chemical world. He did not see how they could have fallen under the domination of the white race -- but the way he expressed his thought showed me quite clearly that he did not understand what he was talking about; but perhaps after he sleeps on it he will come to some understanding. If not, he may come back until he learns more. To some, what one would say about such things is a foreign language. It is too bad that man seems to believe that belief that what is true today will be true tomorrow; but there is no constancy to anything, so how could there be a constancy to truth, which is all things?

(Addressing Meade Layne) "You spoke a little while ago about the carbon and the magnet and its effects upon the body. It is an ancient usage, you know; it was once used in ancient Egypt, and it will be found if not already, from the studies of the archaeologists that it was used by the Pharaohs, and in India and in China. I feel, too, that to some extent it was used in Yucatan. You have right here in your country, the American Indians, who stem from the ancient Egyptians. It was not the Mongolian race that worked in through the North, but the Egyptians, and they are representatives or left-overs from the Atlanteans and Lemurians."

"Are the rods in the hands of Egyptian statues carbon?" asked Meade.

"In one hand the magnetized rod, in the other the carbon."

"Can you tell us more of this peculiar force or energy?"



"Well, for one thing, it affects the nervous system to a marked degree. It regenerates the cellular structure of the body throughout."

"Is carbon alone effective?" asked Meade.

"No, because then you have only the negative energy; For some people it is not good, for the carbon emanation gets into the system and acts as a stimulant too high for them, and prevents their sleeping."

"Does it make a difference whether the carbon is held in the right or the left hand?"

"In my opinion, the carbon should be held in the right hand; otherwise you have too strong a drawing on the heart."

"What is the effect of the magnet?"

"The magnet is the acting force upon the cells of the body, and it attracts the carbon; when the emanations enter into that ..."

"There is a magnetic field surrounding the magnet -- is there an emanation?"

"Yes, the carbon emanation. As long as you do not enter into the field, the emanation has no effect, but when you do come into that field, the emanation coming from it has a strong pull, it pulls the emanation into the body. If you are holding an electric wire and have no ground, it does not make a complete circuit; so the carbon is the 'ground' for the magnetic current."

"But it is a magnetic current?" questioned Meade.

"Yes, it is a magnetic current, not electric. Your original magnetic current once came about through what I call 'static electricity'."

"Our experimental work seems to show that the carbon in the right hand gives a stimulating effect; in the left, it gives a sedative effect. Is that correct?"

"Yes, I too think so. The sedative effect on the heart action can be noticed when making the experiment."

"Are there positive forces for good in its use?"

"Yes, I do think so. With careful study and observations it will be found very beneficial to some in connection with the nerve system; just the opposite to others."

"Is the hardness or the purity of the carbon most important?"

"The purity -- freedom from copper or other alloys. Hardening the carbon will not improve upon the action."

"By 'bad effects' do you mean producing malignancy?" asked Dr. Cruikshank.

"There is a possibility of that, I presume. The nerve system is liable to take on too much of the carbon, and this will cause nerve deficiency if persisted in."



"Each individual case will have to be watched?" asked Meade.

"Very closely."

"Are there any ways in which we can trace the use of this factor in Egypt and elsewhere?"

"I think that if you will try to investigate into the ancient Yucatan and the ancient Hindus, Indians, and in China, I am sure you will find some reference to it."

"Would it be like the short-wave 'oscilloclast' that is being used in San Francisco?" inquired Mrs. Miller.

"I do not know about that; I shall look into it. You see, I learn much from you! Life, the spark of life itself -- if it is ever discovered by your scientists, it will be found that it is an electrical flow, very similar to your positive and negative flow of electricity; but its difference will be found in the body, and another change will be found when it leaves the body."

"Are there any other metals or substances that will act as the carbon if held in the same way?"

"Not to my knowledge. I think I shall study further along these lines and see if I can find whether there is any reference to other elements acting like the carbon."

"We can see the bluish-grey emanation clairvoyantly," remarked Meade.

"I want to say -- and perhaps you already know it -- everything that you come in contact with, you absorb some of the emanation of that thing. No matter what you touch, you are always absorbing the emanation from it. Many people become ill with strange maladies, not knowing what can be done for them, because they do not know from whence it comes; often it is from absorption of something they come in contact with."

"Isn't it true that you leave an almost permanent trace of yourself on whatever you touch? If I touch this book, for instance, will not my touch on it last as long as the book itself?" asked Meade.

"You are absolutely right, sir. A good psychometrist can detect it."

"How would you describe it?"

"It is both the chemical emanation -- this is going to be difficult, because I do not know a term to use -- and a part of the consciousness of the individual along with the chemical emanation -- and each of you has a chemical emanation that is your own, different from any other's."

"A part of one's consciousness?"

"Yes -- this thing that says 'I am I'."

"Is there a detraction from the individual or thing?" asked Dr. Cruikshank.



"No sir."

"The trace of consciousness left is a kind of mind stuff, so to speak?" asked Meade.

"Yes. You see, mind -- and in this case I am speaking of the individual impulses which each man calls his mind -- is of a nature that in some respects can be made tangible."

"You mean touchable?"

"Not touchable by the fingers, but by the mind of another - psychometry."

"Is this the aka cord of the Huna philosophy?"

"Yes. There is so much unseen activity going on around you all the time that if you decided to start the study of it -- well, I do not need to tell you that it would be a job for many lifetimes. For everything is connected with everything else."

(Notes Incomplete)



TRANCE LECTURE OF AUGUST 8, 1949

PRESENT: Mrs. Mae V. Christiansen, Dr. and Mrs. M. Carrel, Robert Christiansen, Meade Layne, Harriet P. Foster. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE (first speaking in ancient YU language, then after a short time, in English):

"Good evening, my friends; I am very happy to be here with you."

"You were motioning towards Mr. Christiansen -- did you, or perhaps Mark, know him in a former incarnation?" inquired Harriet.

"Yes -- in Cathay. Excuse me, but I need to cough to clear the boy's throat so I can speak better. Mr. Layne, will you push hard here, between the shoulder-blades -- yes, that helps. You know, it is very hard to cough, much harder than speaking through this boy; it takes a different set of muscles -- but it was necessary to clear the throat."

"Now, my friends, we do not come to teach, but just to tell what we know. So many people seem to think we are some sort-of gods and all that is necessary is to tap on our door and we will tell all! That is why this communicating between the worlds has become a rather shabby thing. It has been abused; it came into the hands of the unknowing."

"It is the result of our silliness," remarked Meade.

"There is much that is silly on this side too. You do not either lose your wisdom or your trend toward stupidity by changing your rates of vibration, or consciousness."

"Did you see the little Indian girl that Mark saw clairvoyantly before you came in?" asked Meade.

"Oh, yes. She is a nice little child who is let to run around here pretty much as she did in the earth life. She died of a fever. It seems she saw you (addressing Robert Christiansen) and was much attracted to you shortly before she passed over."

"I am under the impression that the boy (Mark) knew you in a former life in China too. I would say it was somewhere around 600-700 B.C. -- before your Master, the Christ. He was in another body, not of course the one he now calls 'Mark'. What is it that returns, that re-embodies? You must ask yourself that question. Is it Mark Probert that returns, and if so, why does he not have the same body, the same looks, etc.? But who is this that now calls himself 'Mark Probert' -- and you, who call yourself 'Robert Christiansen'? I imagine there are many others who have the name of Robert Christiansen, so it is not that which identifies you. It is not the body in any respect, but what we call, and call vaguely, the mind."

"Does one's memory clear up on your side?" asked Meade.

"Yes, but only if one is a seeker and tries to affiliate himself with life, but only so. We keep on in the dark of life, making no progress, unless we seek out knowledge."



"Then there is no automatic progress?" questioned Meade.

"Not enough to speak about."

"The spark of initiative has to come from the individual?"

"Yes; it is what we in the 'Inner Circle' call the 'know you know' knowledge. One would think that the entity -- I do not like that word -- the individual, would become bored and discontented with the sameness of his existence, but evidently often he does not. On this earth-plane there are those who may be nearly a hundred years old but who have made practically no progress toward what I call 'knowing he knows'."

"How long does this lassitude last on your side?"

"Usually some almost violent action -- perhaps through the teacher or guide -- leads him into some difficulty which makes him think."

"This may be a taboo question: Is there such a thing as a retrograde movement -- are there some who never get this incentive to progress?"

"There may be some who become so degraded that they step down, you might say, into the lowest octaves of life -- so low that they cannot and should not be expressed in words, because to behold a fellow-being in that state is such a horror. But, fortunately, life is so that one becomes that which he wishes, and there is always endless time to stumble back toward the higher."

"Sir, do you think there are none then who retrogress?" asked Mrs. Carrel.

"Yes, but they retrograde to a point that a normal individual could not bear to look upon -- they become what are sometimes called 'mysteries' -- werewolves, etc."

"Is this what is called the 'Inverted Tree'?" asked Meade.

"Yes -- it is what is spoken of often in your Bible as a state of 'hell'. What a tame word for such a state! Fortunately, however, those who are in it do not realize their state. Their minds have gone down to such an extent that they are actually happy; it is really a heaven to them -- and it is therefore difficult to bring them up sometimes."

(A question was asked concerning oblivion).

"No, there is no such thing, as oblivion would mean becoming outside the outside."

"Does the High Self sometimes dissociate itself?" questioned Meade.

"Yes, it is the nature of the High Self to try to dissociate itself and keep its 'high' position -- but it is only when the individual allows the lower, the emotional body to take control, and then the High Self has the choice of pulling away and looking on at the acts that are done -- because it knows that only through these actions can the ego learn."



"Does the High Self sometimes abandon it completely?" asked Meade.

"If the abandonment becomes complete, if the High Self withdraws entirely, then the lower principles disintegrate; the mind runs the gamut of desire living, desire feeling. And the only way that the High Self finds freedom is to cut itself off from the physical body in what you call 'death'. It is a necessary thing to know, because if we understand it, we come to the conscious realization that we are shortening our earth existence in which we could learn so very, very much, by destroying ourselves with destructive thought-forms."

"Why does the pendulum react differently to each individual in radi-esthesia?" asked Dr. Cruikshank.

"There is a law governing that. It is the same law under which you will find every leaf on a tree is different. Each individual emanates from his physical body a vibration, an energy flow, that is entirely his. It is a personalized flow or energy, and always reacts to that person's state of conscious thinking; it is governed by his conscious thinking."

"Then the pendulum becomes subservient to his mind?"

"Yes, everything we touch, not only on the physical plane, but on all planes, we leave some part of ourself on it, on everything we come in contact with. So it is this which puts the pendulum in action. Man is a great being, with marvelous ways and possibilities; but he has been taught so differently."

"How does the pendulum work when it shows that gold is under a certain area?" asked Meade.

"In that case, where the pendulum is used in an area where the substance is being sought, there is an affinity with the substance looked for. But in the case of the map, you have consciousness alone operating. This consciousness is quite aware of all things, and where all things are located in what you call space-and-time; because space-and-time is consciousness. So it is natural for this consciousness to know where the thing is that you are seeking. That is the difference between being on the actual scene and holding the pendulum over a map.

"Now, I want to be of service always, but I want you always to remember that these things I say are my opinion -- what I have found to be true for me; but I want you always to go out and experiment for yourself -- never just 'take it from me'."

"Would you say that this pendulum action is similar to the aka cord or radar beam?" asked Meade.

"Yes, I would say it is -- like the case of psychometrizing, mental measuring. Measuring what? Measuring mind, not time, not space, but measuring mind. So, in the case where a person says he sees a departed spirit, or soul -- or whatever you wish to call it -- this entity which they see is not suspended in space, does not take up room, but is in the mind. This person seeming to be out there trying to make contact with a 'living' person may not be at all conscious that he is standing in a room."



"How can we become aware of someone trying to communicate with us?" asked Robert Christiansen.

"It takes -- how can I say it takes this or takes that -- because for some it takes one thing, for another person another. But there is a sensitivity that you must build up in yourself -- and this can best be acquired by efforts in meditation. Also, under a proper teacher -- and I advise always that it be done under a competent teacher -- rhythmic breathing. Another way would be to sit down with the writing sticks which you call 'pencils' and a piece of paper and sit in silence for, say, a half-hour at a time -- and, believe me, you will, in time, get some very interesting results. Because you sit, you do something, you are making the proper conditions."

"Is this not sometimes dangerous?" asked Meade.

"Yes, of course -- but you will have to venture, or nothing gained. And I do think that if a person has any awareness he will have a consciousness that will tell him how to protect himself, by the use of mantrams, making passes around himself, etc."

"Can we make our own mantrams, and are they more effective than traditional forms?"

"Let us look back for a moment at the traditional forms. Someone made that mantram. If it worked for him, then he passed it on to someone else, who passed it on, etc. Why cannot you, then, make your own mantram and pass it down until it becomes 'an ancient mantram'?"

"But there seems to be a special virtue that comes with long usage."

"Yes, there are undoubtedly some like that, but if you have a strong wish.."

"Are there any special rules in the making of mantrams?"

"Just to keep your vowels, the vowels of the word so that they harmonize and you do not break the tone too often. Go along for a space of words and at the last one or two vowels let your voice drop down an octave or two."

"Will you give us an effective mantram?" asked Mae Christiansen.

"This one is called on the God KA, the god of plenty, of gratification, of satisfaction, of a state of completeness (making a circular motion, first with one hand, then with both at once): E-e-e-e-Ah-Ka-Ya-Ta! E-e-e-e-Ah-Ka-Ya-Ta! In your own language you can call for that which you want, merely by saying, 'Give to me, oh KA, God of Plenty, give to me!' You are calling down the consciousness of KA - plenty -- into the body. And always you say, 'I thank you' (inclining head to the right), 'I thank you' (inclining head to the left); 'I praise you, I praise you!' And these words must be said so that they are realized by the cells of the body. For the cells of the body in ages past have been taught to understand the laws of ritual."

"Then you would not say that ritualism is a form of idolatry?" asked Mrs. Carrel



"No, no -- everything you do over and over each day becomes a ritual. It is by the habitual use that you bring what you wish."

"And picturizing what you want?" questioned Meade.

"Yes, as vividly as possible, forgetting your surroundings as far as possible. You see, KA is the god and YA is the spirit, sometimes referred to as illusion -- but all life can be classified as illusion, meaning temporary and existing for the moment; because everything is changing. Nothing lasts but change."

"Will you discuss peyote and its use in opening the psychic centers? It is used by the Navajo Indians, nearly all the Shoshone, Ute, and other Indian tribes. It is a form of cactus, dried and then chewed. It seems to induce psychic vision, it is not harmful and not habit-forming, not a narcotic. The Indians use it but very rarely," said Robert Christiansen.

"It is seldom that 'uncivilized' peoples ever overdo a thing like that; it is only the 'civilized' peoples that do. The use of this peyote -- that is something I must look into. Now you can see why I like to come here; one of the reasons is that I often learn of something I knew not of before. But now I will go and let someone else come through and speak to you." Control Withers.

CONTROL: PROFESSOR LUNTZ:

"It is a great pleasure to be here and to be welcomed so warmly. There is no glory to be found in inaction, and as we are always seeking glory, here I am. It is all the question of the ego -- the sense of being important, I suppose. I have a feeling of kinship with all of those who enter into these little meetings. I feel that at some other time we have touched each other, perhaps passed 'like ships in the night' and then gone on. That is what we can all look forward to, this touching and re-touching. Tonight, as always, there are many here on my side. Always come the crowds, and on my side as well as yours, there are some who do not believe in the continuity of life, or communication, but who call themselves, as you do on earth, the curious. It is a good thing -- curiosity, it is one way of learning."

"But don't those on your side see more than we? Can't they see on both planes?" asked Harriet.

"It depends upon the mind. Also we must remember that an observed thing does not always prove to some that anything is going on. It goes back to what could be called 'blind seeing' -- or perhaps, to be more fair, I should say 'personalized observation.' The individual sees only what he wants to see. So, we cannot really say to another, 'You are color-blind; I am seeing the real, you the false.' No, what they see is every bit as true as what you see, because it is their understanding. It is the way their consciousness arranges their pattern of thought and tells them such and such a thing is going on outside themselves. Truth lies only in the individual's observation and sense of awareness."

"Professor James said, 'Pragmatism is the philosopher's amusement' -- how would you define philosophy, Professor Luntz?" asked Meade.

"I do not know that I could frame it in words that would make sense, because my learning since coming here has been such that I cannot adopt a fixed standard of philosophy."



"Would you agree if I said dialectics?" asked Meade.

"Of course that gives me a broader field, but classifying that gives ... "

"It is other than logic?"

"First I would have to know what is logic? Pure reasoning?"

"Our logicians have not yet been able to give a definition of logic," answered Meade.

"I am fully aware of that. That is why I did not fall into the trap."

"We who gabble about philosophy on this side feel as if we were waterskimmers -- always skimming along on the surface, never going below it," said Meade.

"Of course what we are all trying to do is to show the others that we, as individuals, know what is going on; we fully comprehend life, but those to whom we are speaking do not know much so will fall into our trap and follow us. And man seems to get a certain amount of pleasure from being followed. If we would only stop to think that life is so vast that we cannot do more than try to reach some comprehension of our own little surroundings -- and the understanding of that is limited to our ability to what we call think -- to hear, see, etc., -- the five senses."

"When we realize our ignorance we make a start perhaps?"

"Yes, indeed. This, of course, does not mean that we are stupid, or sinners -- it means only that life is so stupendous it is beyond the comprehension of any individual."

"What has happened to Jonathan Edwards, Cotton Mather, and other great thinkers of the past?" asked Meade.

"I have had the pleasure of meeting Cotton Mather, and I must say that I feel he has learned much. He -- like I and so many others do -- has a strong tendency to waste time in regrets. That is a vanity in which we can afford to indulge once in a while -- but as a general thing it is a great waste. All one should do is stop and think occasionally: 'That is of no value to me now, though it might be of value to another.' But use your regrets sparingly."

"What of a man like that of Torquemado -- has any unselfishness or humanity entered into it? How long does that sort-of thing persist?"

"As long as one wishes it to persist. There is no such thing as approaching another and saying, 'My friend, the wages of sin is death.' You know, I have come to hate that word 'sin'. Sin is only a mistake that one must make in order to learn. How else can one learn except by making a mistake? And 'tolerance,' as we have said before, is an absurd word; it is too bad man has put it into his dictionary. Understanding is what is needed -- for understanding is love."

"What is it that makes man wish to be better?" asked Meade.



"The secret is the wish to escape pain; to wish to be able to avoid the irritation that will take you out of the harmonious flow of life. But you cannot get into that flow by jumping in; you must gradually attain it. 'The Lord chasteneth His own' means that the controller of the body learns the wisdom of harmonious living in and by suffering.

(Addressing Mae Christiansen) "What was the question you wished to ask about your son?"

"I wished to ask whether you think he should take the Koch treatment?" answered Mae.

"I know of the value of the treatment and I advise -- no, I do not advise -- I only say that if he takes this treatment he should not go too far and weary himself -- because weariness produces an effect in the body that might counteract the catalyst."

"How long should he stay here?" asked Mae.

"I would not advise too much action for at least a month. But I am not your doctor. I would advise that you bring this question up with your doctor and follow his advice. We on this side do not like to give advice; it is one of the most useless things we can give."

"But some of us have been much helped by your suggestions," said Harriet.

"You took my opinions and reversed them to the way you wanted to go, and so you made of me a man of wisdom!"

"You know, there is an old saying, 'You cannot put an apple in a barrel of pineapples and not get some of the skin rubbed off' -- so I find I cannot be associated with these brilliant Asiatic minds and not get some of the skin on me."

"If you will pardon me -- I do not think the subtlety of the Western mind need yield to the Asiatic," said Meade.

"No -- subtlety is subtlety in any race or language; it is all the Universal Mind."

"Now, because I sense a weariness in the body of the boy and we do not like to have him become tired, I shall go. May the blessings of the One Mind be upon you all!" Control Withdraws.



TRANCE LECTURE OF AUGUST 11, 1949

PRESENT: Mr. and Mrs. E. Rimmer, Dr. and Mrs. M. Carrel, Col. and Mrs. Rahiser, Irene Vivian, Dr. Milton Cox, Rose Werany, Edmund Rucker, Harriet Foster, Irene Probert, Meade Layne, and others. Mark Probert, medium.

8:10 P.M. CONTROL - YADA DI SHI'ITE - speaking first in his own tongue, the ancient YU language, "mother of all tongues" -- and then in English:

"Good evening, my dear friends -- it is indeed a pleasure to be here with you and to know that there is actually interest in something more than physical living. Many of you have come to this meeting perhaps out of what you call curiosity. You want to see what is going on, what is this strange, perhaps weird thing! Curiosity some may frown upon, but we do not. Curiosity is a good, healthy thing. Out of it many of man's greatest inventions have come. It is an excellent force, it drives you into doing things you would not otherwise do.

"Now, in this meeting and all the meetings with which we are concerned, we are not here purely for phenomena. There is a great work to be done. Man is a great being, and he must be taught so. He has not actually been led to believe that he is. All down through the history of mankind there have been leaders and so-called teachers who assumed that they knew more than their fellows and have undertaken to teach. But instead of teaching the truth, often they saw it was to their advantage to teach anything but the truth. Why? Simply because by making you fear they had you in their power. But man is a great being and need fear nothing. We are not desirous of destroying anybody's faith in that which they believe in. That is good for you. We have not come to destroy your dreams. We come with the hope of making your dreams better -- not with the hope of teaching you anything, but of awakening you to what you already know.

"Mind -- and I am speaking of the individualized little impulses called mind, -- knows everything. Nobody teaches anybody else something which they did not already know; he only awakens the other to something they already knew. We have said often enough that time and space, or what you call space-time, is only consciousness. You do not walk around in space; you walk around in consciousness. You ask what about the sub-conscious and superconscious mind? These are merely words -- super and sub-- and they are for the most part used to make you look up at something, or down on something. The subconscious and the superconscious mind do not exist; there is only consciousness. What you are aware of, or to -- that is consciousness.

"Now, many of you may think or say, 'I wish I had never come into this world! I had nothing to do with it,' and so you turn on your parents and blame them. But let me tell you, you did have something to do with it; you had everything to do with it. Do you suppose for a moment that this you call physical existence is your all? Can you not look about you and see that such is an impossibility -- an impossible thought?

"Each one of you built up a desire, a terrific desire, when you were on this side, in this plane of consciousness, to return to the physical plane; otherwise you would not be here. Man tries to excuse himself for his follies by putting the blame on others. Your Christian churches teach you to say of the Great Master, the Christ: 'Here is one who can take all my sins and troubles on His shoulders; You died for them, you might as well have them!' Let us reason, my friends, let us think. The



occult teachers call it karma, cause and effect; the Christian churches call it sin. You cannot escape cause and effect. As you think, you do; and as you do, you cause an effect.

"Man's greatest work is striving for happiness, for peace and contentment. In everything he does he is making an effort in that direction. Knowing this, how can you turn to your fellow-man and say, 'What you are doing is wrong; I am right. I am going to sit on the right hand of God; you are going to hell.' Isn't that a pretty picture! No, each man does what seems right and good to him at the time. God -- may I ask you, who or what is God? If you can tell me I will gladly listen."

"The Universe." "The Soul of the Universe." "The breath." "Prana," answered some of the guests.

"Yes, all of those; and also the HIGH SELF, the Over-Soul, The One Mind, and so on. But aren't they all just words? May I say that you cannot name God. There are no words for It (capital I). If you say it is the Absolute, you mean it is no-thing, and therefore does not exist in any sense of the word. Now, strangely enough, you can think the God Force, the God Idea -- but that thought will belong strictly to you. You may pray to this Force, you may say great mantrams to It; you may burn incense to It -- and It will answer your prayers -- because It is The Word. It understands all things; but It cannot be named in any language whatsoever. All down through the ages, man has built great temples to his gods, while at the same time many of his fellowmen lived in hovels, so as to tell God how just and wonderful He is. Is this charity? Is this good and just? Let man first think of his fellow-man, and in so doing he is thinking of God.

"Now, all this that I have said, I would have you remember, is only my personal opinion. You may take from it what you wish; if none, take none. You are your own Master, your own Teacher, your own judge. You have your own path in life to follow; no one can lead you on to it."

"We might say that God is a postulate - a necessary assumption - do you agree?" asked Meade.

"I do most assuredly agree. What I am getting at, my friends, is that man was born of love. Man has never committed a sin. He desires only peace and happiness. It is the way he goes about seeking this peace and happiness that brings him unhappiness. No one else can bring it to him. That is the plan of life. I do not say it is the Divine plan -- I know nothing of Divine planning. Too often have the teachers come before their people and said, 'God said so, and so, and so.' How did they know what this God said? Did they hear Him? 'Oh', they say, 'but the Bible, or the Koran, says it.' I do not care what is said in any religious book -- do you know it? Have you experienced it? It is only by living and experiencing that you get the answers to life. And do not go into any study whatsoever with emotion. Approach all life with calmness, with peace of mind, without fear. Then you will become a master if you go without fear. If you go with emotion, you will be blinded. And that goes for you here tonight.

"Now, what I have said may be wrong for you, so I do not say 'take my advice.' I do not say, 'Follow me.' But I say 'Awake to your own self; follow your own path!'

"Good-night." Control withdraws.



8:45 P.M. - CONTROL: PROFESSOR LUNTZ:

"Good evening, my friends. I hope you are not as hot as I am. But you see I have on an overcoat -- the overcoat of the flesh.

"We are very happy -- almost smugly so -- to see the interest in these meetings growing. We are not amazed, however, for we do know that with a little effort, a little encouragement, the people will listen, will come. But we are going to endeavor not to bore you. Any time you are, we would like to have you say so; don't yawn -- yawning is bad, especially when the upper plate slips. (Laughter.) Laughing is good -- very good for what ails you. Especially when you laugh at yourself."

"Are you happier now than when you were here? Is everyone happier there?" asked a guest.

"It depends upon what your desires are -- what you are really seeking -- not what you pretend you want. The mind cannot be fooled. Death -- it is a nasty word, and should be stricken from your language. Before man entered into what he calls the physical-chemical world, he had a complete existence, moving from one state of consciousness to another with freedom, without fear. But on coming into the physical world he has locked himself into a physical-chemical body to protect himself until he can reach the place where he can go without it. When I speak of the emotional body I do not mean that it is something undesirable. Some schools of thought may tell you that you should discard emotions altogether -- no, but you must control them."

"In your 'unobstructed universe', can you tell us what the mind really is, what consciousness connotes?" asked Dr. Cox.

"Now, I am afraid, sir, that I would be reaching quite beyond my span of reach were I to say, 'Yes, I know what consciousness is, what it consists of.' But I think I can say that I have an idea of what it may be a part of: consciousness is what you are aware of. If there is nothing holding your attention, there is no consciousness. This consciousness is something that is constantly building up by thought . . . It builds up what you call matter. It is the force of the consciousness upon matter that causes it to take form. And the consciousness sees and observes through the vehicle called the body, and says, 'I see, I touch, I smell, etc.' But there is only one thing the consciousness can be aware of -- and that is the Self. And it can only be conscious of the Self through the body."

"Some entities have told me that consciousness is the only reality -- The One," stated Dr. Cox.

"I have found quite often that in many schools of thought along that line, the student, and often the teacher, is guilty of over-using that term, 'The One.' How can you know of any One but your self. We can only know of ourselves -- and that is begging the question."

"How did we get into this human bondage, and how can we get out of it?" inquired Rose Werany.

"I cannot agree with you, madam, that it is a state of bondage. Your physical existence is only one state of consciousness. You can make life unbearable for yourself in any state; so, it is my idea that one should escape the easiest way or the



hardest way; it is to make all that you do, a pleasure in the doing. By so doing, you will find no bondage; you will find great freedom. Remember this -- nothing lasts. All is in continual change; and no matter how seemingly unbearable, or even how beautiful the moment may be, it will not last. But in that moment -- in the moment only -- you live. So let us try not to think of it as bondage, as an unhappy condition, but let us enjoy it as much as we can. Man -- and I speak of the physical-chemical stage -- can stand anything if he wishes to."

"Yes, because we have the freedom to choose," replied Rose.

"But the sicknesses of the body put us in bondage," said Mrs. G.

"When you look around you I know how you feel. You think to yourself sometimes as you look around: it doesn't make sense to see the horrible sufferings going on in the world. Why? Why? And it makes your sufferings worse when you are told, 'You are the cause of your own sufferings.' Look at your wars -- millions of people tortured. Why? Did these people bring it upon themselves? You know, friends, it is a great temptation to sit in judgment with a full stomach and a good, healthy body and tell others how to live. But the secret of life is not to be found in others, but in your self. Who am I to sit here and tell you these millions of people brought these sufferings on themselves? I cannot swear and attest to this as a fact; it is only the way it seems to me. I see that whether man suffers individually or en masse, he is to blame individually. This is only true if there is such a thing as continuity of life; if there is such a thing as cause and effect, as karma. You have no doubt heard some of your great heroic men who came back from serving in the war say that they had prayed that they would not be killed or maimed, and that they came back safely because God heard them. This is true; because God did hear them. But what about the millions who screamed their agony into the air -- was God deaf and heard only this one little person here? Was that His chosen soul? No, no. Even common, ordinary, reasonable thinking should make you say no. Prayer -- it works. It brings you that which you desire; but it does not work as you have been taught by your teachers. I know; I was a Christian teacher myself."

"Are you conscious of yourself as consciousness, or that you have a body?" asked a guest.

"At the moment I am conscious of the Boy's body. When I depart from this Boy's body, I am conscious of my own. Now, there comes a time (I am wondering if I should go into this), there comes a time when you reach a certain state of consciousness when you become unaware of 'I am I' and only are aware of I am. This may sound foolish. I am aware of what? I am mind; I am everywhere present; I am consciousness; I am awareness; I am all things. Now, I do not suppose that paints any picture to you at all. I do not suppose it does. There are no words that can paint that picture. But we must use the tools, the words, that we have, and we must try to be as careful as possible and use the most accurate we can manage."

"Do you strive for goodness there?" asked a guest.

"Madam, what is goodness?"

"The finer qualities?"

"Madam, how can I know what you mean by 'finer qualities'? Some of us labor under the delusion that what we consider good is considered good by everyone. But no



-- I would not say so; evilness and goodness is a matter of the individual."

"Goodness seems to me to be just being kind to one another, not tolerant, but loving," replied Rose Werany.

"Yes, that is beautifully expressed. Life is not really chaotic; we are all parts of one Whole."

"Do you have a feeling of completeness?" inquired Rose.

"No, my dear, I have not. I have not advanced to the stage where I have a feeling of completeness. If so, I would be completely lethargic."

"Do you like to enter into houses?" asked a guest.

"I wonder if I should answer that -- because she says 'houses'. That gives me an interesting thought. Should I say, perhaps, as the Bible says, 'Get thee behind me, Satan'? When one is outside the physical-chemical body, he should enter only where he is invited, never invading another's body unless asked to do so. In the lower astral state where individuals are governed by what might be called lustful desires, one may run into them anywhere. However, most of them cannot again break through into the physical world until their teachers have educated them for that purpose."

"Do you like to attend public lectures?" asked a guest.

"Yes, if I am attracted and interested by the subject being discussed."

"Have you families there? That was why I asked if you had completeness," said Rose.

"Does anyone have completeness in a family?"

"I guess not -- but we always hope so," replied Rose.

"Yes, I know -- I was only trying to be a little funny."

"Do you call your world an astral or a mental one?"

"I prefer to call it a mental world."

"Do you keep close to the Boy's body?"

"If I am needed, I do."

"Were you close to him last Saturday evening?"

"I am afraid I cannot tell you, because I cannot exactly tell about time. One forgets on this side. Why? Did something exciting happen then?"

"That was what I was trying to find out. I just wondered if you happened to call him at that time. I don't think he was in bad company," replied the guest.



"Well, why not? He is not adverse to being in bad company sometimes. But, after all, what is bad? One does something that causes him to be called a criminal, or a little less perhaps -- I don't know why we condemn someone for doing what he thinks will bring happiness. Who is really to say whether what we do is wrong or not? It is for our growth. Should one be condemned more for a happy experience than for an unhappy one?"

"On your plane you have no physical body, so why should you suffer from the pains and temptations of the physical?" asked a guest.

"It is the mind, not the body, we suffer from, is it not?" asked another guest.

"Ladies, you have said it! We may suffer from everything on one plane of consciousness as much as on another. We may not have diseases here, but we still have the belief in diseases; there is still cause and effect.

"Now, I think I have talked enough, and I hope I have not bored you. Listen carefully and sleep on this tonight -- but remember, it is only my opinion."

"Oh, we think you are wonderful!" remarked a guest.

"Thank you. That builds up my ego."

"We thought you had no ego there!" said a guest.

"We have everything here that you have. Now I shall go. Good night!" Control withdraws.

CONTROL: LAO-TSE. "Good evening, my friends. I have been listening to our good friends, Yada di Shi'ite and Professor Luntz. We of the 'Inner Circle' are people of like mind -- not exactly the same, but congenial."

"Tell us of the mind of the 'Inner Circle'", requested Rose.

"A number of years ago, as you reckon time, this boy returned into the physical world again. Due to several things that he had done in the life before, he was allotted to this work that we are now using him for -- in order to work with certain conditions that he brought about for himself in the former life. Now, when he first entered into the physical world, a very kindly person who is now a member of the 'Inner Circle' was assigned to be with him at birth -- our very lovable friend, Arakashi. Then, as time went on and the baby-seeming became the boy-seeming and then the man-seeming, the 'Inner Circle' grew -- not by any of us ordaining it so, but by the Boy's own mental and physical actions -- we came; we were attracted. By the things he sought to learn about life, in his seeking he attracted each one of us individually from time to time, down through the years.

"After he had reached a certain stage, then we had work to do, and we started what you call 'developing' him, so that we might use his physical organs to speak through. Over a period of four years in your time, we spent night after night practicing - as you practice on an instrument of music, so we practiced on him as an instrument. Why? Because we, too, have work to do. We, too, have plans to work out,



actions and thoughts to work out which we neglected to do when we were in the physical body. If you do not work out your thoughts on one plane, we will have to do it on another. And sometimes it is much more difficult here, especially if you have not made an attempt to work it out in the physical body.

"Now, I do not know that you have gotten anything from what I have said, except that you now know what is happening to this boy. This is what your psychiatrists would call 'obsession' -- a horrible thing, eh?"

"It all depends on who is doing the obsessing," remarked Irene Probert.

"Yes, of course -- and of course it is tragic when one is obsessed by a disincarnate person of wrong-thinking mind."

"Lao-Tse, why do some of the friends over there still practice through Mark when he is asleep at night," asked Irene.

"Well, we find it does not bring him any harm, and if it does not bother you.."

"Oh, no -- I enjoy it!" answered Irene.

"I have always suspected the female of desiring a double life!"

"Well, you said you chose me for Mark's wife!" replied Irene.

"Yes, we did -- and if you will closely observe, you will see how true that choosing was. In everything that has taken place with this boy, we have had our finger in the pie (not a good expression!) That does not mean that we try to tell him what to do -- far from it. For instance, we do not like his indulging in smoking, but we do not tell him he must not do it. All we can say is that it is not good for his physical system. The same goes for large quantities of alcoholic liquor."

"Perhaps you can tell us how to handle the Russian situation?" requested a guest.

"The Russian situation -- the German situation -- the Japanese situation -- and every nation is wondering how to handle you. You are all wondering how to handle each other. Much propaganda is handed out to the people; they are not allowed to work out their own feelings, etc. This goes on in every nation. The really good leader of a nation is the one who gives the least rule -- the one that the people will hardly know is there. In your country you have 'democracy'. What is democracy? I think it is brotherly love; and to be governed by love means complete freedom. Now, if you think you have complete democracy in your country, I have nothing to say. You have, you do have much freedom in your country. You have a beautiful, beautiful country -- but one young in experience."

"Can you say a few words to us in Chinese?" asked a guest.

"I do not think it would be a good plan; it will require a change of the whole pattern of my thought. I will be only too happy to do so at another time. Now, do you think possibly that I am endeavoring to sidestep? It is not so. If you will come again, I will go to the extent of speaking altogether in Chinese."

"On your plane do you have a universal language?"



"On my plane we communicate only by thought. It is only on your plane and the Lower Astral that you have language."

"But I have had those on your side say to me, 'I am speaking to someone here -- not you'," said Irene.

"In that case, someone -- and that someone is the Boy himself -- has left his psychic door open. He has failed to close it with mantrams or passes. But those entities were not on our side. If at any time again you are troubled by that, let us know and we will stop it."

"Could you explain TAO to us?" requested a guest.

"It is all things and no thing. It is the essence of consciousness. By it all things act, but it itself does no action. That is why we have said, 'The less action, the less sorrow.' Death is a coming and going. You see only one end of the endless stick. Should you develop further, you would see many parts of that endless stick. Some think that when they have attained what is known as Illumination, that is TAO -- that is the One, they understand all. But they only understand the all of themselves. Once I asked a young man who had made a deep study of Zen-Buddhism what he understood of life. Some of you may laugh when I tell this -- but it is a serious thing, and one hardly knows whether to laugh or cry. When I asked, he did this (describing a circle with finger in the air); he did not speak. I said, 'Friend, I do not understand you; tell me in words.' He said, 'Life is like a vacuum.' I wonder! When you in the material world consider a vacuum, you think of no thing. I am afraid my friend was suffering from an illusion -- that it only appeared to be a vacuum -- that life is so packed that it appears to be nothing. I feel that all who attempt the study of life -- whether it is the things that I thought of -- shall I say, I as Lao-Tse, or Lao-Tzu, or whatever you wish -- or shall I just say 'I' and let it go without a name? How can I identify myself? How can you identify yourself? Can anyone here this evening tell me who you are? You may say that so-and-so is your name, that you are so fat, or so thin; so short, or so tall; that you have this or that kind of skin, this kind of teeth -- or no teeth at all -- what kind of clothes you wear, etc. But does that tell me who you are?

"I bring this up because we have been put on the carpet for not identifying ourselves. Identifying ourselves is not our job. There are many who do that. All down the ages your alleged scientific minds have been trying to prove survival of the consciousness. Just think of the many, many years this has been going on. And every time a new medium comes upon the scene, he is harassed into becoming a machine for proving survival. Now, were you to do this with any other of your sciences, today in your great advanced 1949 you would have no planes, no automobiles, no electric lights, no radio -- in fact, you would be still buried in caves and warming your hands over fires that you were not too certain were there.

"Survival, my friends, and identity cannot be proven, except to yourself. And this cannot be proven with even the fine instruments you have today. Let us go back to the recent evening when Professor Luntz was cross-examined as to his identity. He refused to give it, and it was quite perceptible to us of the 'Inner Circle' that he was immediately condemned by these so-called scientific minds as being a bit of a fraud. Try proving who you are, say, in case you had an attack of amnesia. What is amnesia? It is a fleeing from some responsibility that the mind cannot cope with.



And if the person suffering from it is brought out of it, great care must be taken not to bring him out too suddenly, or he may revert to it.

"In case you do not know it, it has been seen many times in seance rooms -- the medium, if a true one, can project. (Those of you who do not know this, listen carefully). He can project his own consciousness, take the ectoplasmic substance from his own body, and clothe that body with the appearance of anyone he has known; make it look and talk like him, etc. They have even produced the fingerprints of those still living on earth. Perhaps you do not realize the terrific power of the mind, the inner self. Do you think that mind belongs to you? If so, practice -- and it will take a great deal of practice -- but practice putting your consciousness into an inanimate object, and you will find that after a time you will lose all consciousness of man-self, or woman-self, and will become the thing into which you are projecting your consciousness -- tree-consciousness, table-consciousness, or whatever it is. Does this seem appalling to you? It is to a certain extent. Can any of you tell me any concrete facts?"

"It is relative, isn't it?" replied Mr. Cox.

"Yes. Do not think you can hold one fact in your hand forever. Fact today, fable tomorrow; fairy story, then fact again."

"Do we remember our loved ones on passing over?" inquired a guest.

"Yes, indeed; on passing over there are many who flock to greet you. It will be like coming into a marvellous kingdom of wonder, peace and graciousness if you have not allowed yourself to go down too closely to the beast level (I do not say the animal level -- but the beast level). Now, the love of wisdom attend you, my friends. I will go." 10:20 P.M. Control withdraws.



TRANCE LECTURE OF AUGUST 19, 1949

PRESENT: Dr. and Mrs. Carl Clement, Dr. and Mrs. Raymond Evans, Mr. and Mrs. Paul Harris, Miss Rose Werany, Dr. Avis Edgerton, Mrs. Nan Shaw, Harriet Foster, Irene Probert and others. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE - Speaking first in his ancient YU language, then English:

"Good evening, friends. As always, I am happy to be here with you, and to see new faces and to have a chance to talk with you. Before man came into the physical-chemical world there was no sound, no words; only what we like to call mental communication, by symbol, not by sound. If you were going to send a mental thought of the chair you sit in, you would not say 'chair' in your mind, you would picture the chair -- picture making. One does not send words -- one sends form, thought pictures. If one is in distress and sends this distressful feeling to another, it is picked up then by feeling, not by picture. If it is a distressful thought, the receiver has a great feeling of sorrow which he cannot understand perhaps -- knowing there is something wrong, but not knowing what. Then if a person sends their personality along with the emotion, they do not think of themselves as a name, but as a picture of who they are, and that produces a name in the person's mind -- the receiver's -- and he thinks a name was spoken. They receive an impression of the person and automatically that produces in themselves the sound of a name. Words, my good friends, words are a great barrier to the understanding of one another."

"We have gotten to rely on them too much?" asked Harriet Foster.

"Yes; and when someone comes from another country and speaks another tongue we call it a foreign language. But if we are interested in knowing what he is saying, we know, we sense what his words mean. It is only when we are not interested that we do not understand. Why has man gone through thousands, no, millions of years without having a universal language? It is for the same reason that we have so many of what you call religions. These we build against one another; these we make barriers of; these keep us apart, so that those in power stay in power and keep the others in slavery. If there is going to be a brotherhood, a conscious brotherhood -- What is that terrible noise?"

(Irene Probert explained that it is a truck or some heavy motor vehicle going by).

"Oh -- and do you have to listen to that kind of thing all the time? And then you wonder why you are like this (clenching fists) -- tense all the time! The more civilized man becomes, the quicker he dies, it seems, and the more unhappiness he builds for himself. He says, 'Those poor savages! We must help them, we must give them some religion; they are idol worshippers -- we in our great civilization are not idol worshippers.' What are your machines if not idols? You take better care of them than the savages take of their idols. The machines own you, it seems to me, more than you own them. My friends, I do not mean to sit and loosely criticize you; we do not come just to talk. No, we believe we have a great purpose back of our effort, a great design.

"What is that purpose? It is that what we have to say will awaken you a little more to your own greatness. Always we teach that man is a great being; and that he



born of LOVE, not of sin. I make remarks about civilization because I know that the 'greater' a civilization becomes, the more rotten inside it becomes; and in due course of time it sinks of its own rottenness. Man becomes civilized; he builds great cities; his science produces wonderful machines; he flies through the air, goes under the water and under the ground. He brings forth great medical knowledge; he discovers great things in the skies; and yet he knows nothing about himself. He stands in awe of the great marvels he produces, saying: 'Look what our great sciences have done! We are modern, we are up-to-date to the nth degree. No civilization has ever reached our level!' But he says nothing about himself; he knows nothing about the power of the mind -- that it was the mind that brought forth all that he has. Why has he not learned to stand in awe at himself? Does that sound like it might be conceded to do that? No, because he would be standing there with knowledge of his God-greatness, and therefore reverence of the great High Self, the mind. Instead he allows his body to decay by wrong living; he allows the youth of the race to be taken off and slaughtered in wars every few years in what he calls loyalty and heroism and love of God. He is sent to murder with the Christian Bible in his hand; and on many of those pages it is said in very clear print: 'Thou shalt not kill.' Now, perhaps you are going to say, 'But what are we to do -- let another country attack us?' My friends, I am not talking of nations -- I am speaking of the human race. Now, I do not want you to think I am condemning wars; I am not condemning anything. I am only putting it plainly so that you will understand and try to make a change in conditions -- not to change others, but to change your individual self.

"How am I going to condemn wars when people all over the world are starving for food and the bare necessities of life? Your fellow-man! It is said that a man with a full stomach needs no philosophy; but I say differently. I say that the more you have of material goods, the more philosophy you need. We of the 'Inner Circle' are not missionaries; we do not come among you to bring what is called 'the light'. We cannot do that -- we cannot bring you anything; we can only awaken you to what you already have and know."

"But do we know it consciously?" asked Dr. Edgerton.

"The people at large -- no. There are some, of course, on what I like to call the border. They stand between the two worlds, not yet quite awake to the reality of things. These can slip either way -- into a full understanding of the inner workings of life; or a slip back the other way into material living and suffering.

"Now, for every act that you commit, every motion you make, there is bound to be an effect. How can you escape that? This is what is called karma; you can not escape it. If you enter into a cave somewhere, hiding out in the wilderness, you still will have karma. Whether you seek good or so-called evil, you will still make karma. For it is life. You must act. So let us not be afraid of cause and effect. Let us rather experience life -- all that there is to experience. But remember in your experiencing -- do not harm another -- for that is the greatest sin man can commit."

"That is what the Huna philosophy says," remarked Paul Harris.

"Yes; this is the philosophy of an ancient people, people who in your minds would be called 'savages', people who needed to be 'rescued', to be saved so that they can be given in large quantities your alcoholic drinks and your diseases! That



is what the white man seems always to do. He trades his God with the so-called savage, taking his idols away from him and giving him this hot-water for his stomach and his diseases in exchange. You say that in your country you would not do such a thing? In this last war, the German people were accused of treating the Jewish people pretty badly. Now, I imagine most of you know something of the history of your own really beautiful country, and you may remember what was done to the Indian people -- a great people who lived a simple life, who had a religion of the heart, a religion far older than Christianity. Today, after destroying them to a great extent, you put the rest on a little piece of ground you call a 'reservation', and there -- to salve your conscience -- you pay them to stay there, a little sum. Now, you may ask, what interest is that of mine; what right have I to make remarks like that? Only one, my friends, only one: for no man can condemn another man; and no nation can condemn another nation. For they are all guilty. To commit a wrong act is one thing, but to continue in it is to bring about your own downfall; is to hold yourself, your own growth back; is to retard you on the great path of life. Perhaps you will say, 'Well, there is lots of time; what difference does it make?' Yes, that is so -- if you do not care how much you suffer, that is all right. If you like being fastened to the wheel of life, go right ahead!"

"What exactly do you mean by being 'fastened to the wheel of life', asked a guest.

"Long before man entered into the physical-chemical world, as we have said before, he lived a subjective life. All this was changed on coming into the physical world. It was something that he wanted to do; he desired another state of consciousness; and he brought about by that need the physical-chemical world, out of mind. Whose mind? Man's mind. We do not like to use the term 'God'. We feel that it has been a very much abused word -- like your word 'love'. Now, the wheel comes in where man, through desire, continues to come back, and come back, and come back to the physical-chemical world when he really does not have to. He may stay in it from one day to a hundred or more years, depending upon his ability to hang onto the physical consciousness. But as long as he continues to keep the emotional body under duress, he is going to return to the earth again and again.

"Please understand, we are not saying that man must throw aside desire, to quench the emotions. You cannot do that. It takes a long process of learning. If you try to do so without this study, you will blow up your nervous system; and there are enough of the human race in insane asylums already. But when you find yourself getting angry, stop, stop and think, 'What good will it do me to get angry?' Whom will it hurt? It hurts you, no one else. It actually puts poison in your system. It expands the veins in the brain and the body. Or you may become jealous. What is there to be jealous about? No-body owns anything; all comes to an end. There is but one thing to strive for: peace of mind. You say, 'Someone stole something from me.' Well, let him steal it; someone will steal it from him: And if it is something you have to have; if it is necessary for you to have it to help you along the path, if it really belongs to you in thought, you will surely get it again. Nothing can be taken away from you that belongs to you rightly -- not even a woman."

"But if the woman is truly his counterpart, what then? Wouldn't they belong to each other?"

"I would like to say yes, but I do not know whether you are speaking only of this life, or of their eventually coming together."



"I mean the latter," replied the guest.

"Then I say yes; for it is in your pattern; it is a piece of the puzzle of your life. When you understand these things, friends, this life and death, this coming and going -- or seeming coming and going -- will be as the sweet winds, will mean nothing to you. Because you will know that all is consciousness, and you cannot escape out of consciousness. Because you are It - God."

"How long do you think it will be before this present civilization declines?" asked another guest.

"Now, sir, if I were to make an answer to that, saying 'I know it shall be this long a time, or this short a time' I would have to know the endless forms of mental activity of each member of your civilization. For these are the units, the atomic parts of your civilization. So it is nearly impossible to say. Just because I am living in a different state of consciousness, as I am sure most of you know, does not mean that I know everything. If I did, I would not now be speaking. When one knows everything, there is no need for living further, no necessity for consciousness. Some schools teach the escaping from life, attaining Nirvana, reaching the Godhead, becoming the Absolute. Of course all that means that you are becoming nothing -- or no thing."

"Does man lose his individuality, his conscious individuality, in becoming part of the Godhead?"

"Not completely, lady, no -- but he attains a certain state of conscious awareness -- not what you would call the I AM, but the I-consciousness."

"The Universal Self - what is this?" asked a guest.

"Yes -- I wonder if any of you, my friends, can make an adequate mind picture of the Universal Self? Now, I have just gotten through saying that I do not mean the 'I AM consciousness', but the I-consciousness -- a very brilliant word picture; but does it mean anything to you? Let us try to talk in simple terms. Life is really a simple thing."

"Are you able to give us the essence of your consciousness without the boy (the medium) interfering in any way with your thoughts?"

"No, sir. A scientist is only as good as his machine. That is the way with us. Always we leave a part of the boy's consciousness. We must do that; otherwise we would wear him out in just a very few years. Now, he is frail enough as it is, and for us to take more advantage of him would be far from our desire, sir. We feel honored that he does lend us his vehicle in order to talk with you; we are grateful that he allows us to use his energy and also some from his mate. We feel honored because he does not make something great out of it. So how could we take more from him than we normally should? This means that we have to forego the use of certain expressions and certain thoughts all the way around, because his mental capacity is limited. But in that limit we find our voice; in that sensitivity we find our thinking -- the little that we do."

"Do you base the development of a superior consciousness on many incarnations? Say, for instance, that an individual on earth has had 100 incarnations; another has had only ten -- could the one of only ten incarnations have a greater development than the first?"



"Sir, one may be very far advanced in the ten incarnations, and the one with a hundred may be very far behind. It depends upon the individual's capability at discernment, his comprehensions of his own projections, his own creations. One would suppose that if an individual had come back a thousand times, he must know very, very much -- but he can come back a thousand times a thousand and still not be very far ahead if he has not learned."

"If one is taken out at an early age, is it to get a better body or better intelligence?"

"Not necessarily so. The person taken out of the body (of course you realize he takes himself out!) may go out for any purpose: perhaps to escape the environment in which he finds himself. Sometimes, friends, our environment gets too much for us and we do what is called 'taking your own life.' Many of you say that one who does that is going to find himself in a very bad way on the astral plane. Not necessarily so. It depends upon his reason for doing it and his way of thinking of it. Of course, if he has a guilt complex, he will suffer a great deal."

"If, as you say, our consciousness can be the same, whether in or out of the body -- if you and we are in a similar consciousness, why cannot you tell us more about where you are? Why are you secretive about it? Are there laws which prevent your telling us?" questioned a guest.

"Sometimes, my friend, the reason is only that the entity, the personality so returning has no way of describing the conditions under which he lives. Now, here, sir, you have a fire on a stick -- yes, matches -- you strike it and you have a flame. You blow on it and what happens to the flame? It seems from the surface of things that that is what happens to the life of an individual, does it not? A match blown out, with seeming complete lack of answer as to where the flame went. Now, how can I explain, if I were the flame, where I am after I am blown out?"

"You could tell us the difference between your consciousness and ours?" asked Raymond Evans.

"Well, friends, I will do my lowly best; but I am afraid you will be not too much wiser when I am through. Let us begin like this: I have to begin like this because I have no other way of expressing myself: Once there was a man who had a dream that he was a butterfly, and he flew all over the fields, among the flowers, over the lakes and streams and mountains; and he enjoyed fully all the senses of the butterfly -- and then he awakened. Now, was it the man that awakened, or was it the butterfly that awakened; and who or which awakened to what?

"Now, sir, you have a dream. In that dream you have what you people call time, space, motion, things. Then you again awaken. Who awakens? Did you awaken from the dream or awaken to the dream? And which is the hallucination and which the reality? Now, sir, in all goodness and fairness of purpose, in all reasoning, has what I have said now conveyed to you my inability to tell you where I live?"

"You are in a subjective state: is it a reality to you?" asked another guest.

"It is like what becomes a reality to you when you come back from a dream. When I go from your physical-chemical world, then I can only go into a 'dream state' -- a



world of subjective thinking. And in that world you can become whatever you wish to be, you can go wherever you wish to go. But of course you are inhibited by the armor-plate you wear -- and that is why we come among you -- to tell you how you can realize your own dreams, by right thinking, by right emotions. I wonder if any of you object to my answer to the gentleman? If you do, you have a right to object, and you have also a right to voice that objection, and we would like to hear it."

"If your last incarnation was over 500,000 years ago, why are you still apparently earthbound? You should have evolved much further by this time," said a guest.

"That is very interesting -- but what do you mean by 'evolved'?"

"You should have gone on into a state of universal living -- not a mental state, because that is not permanent," answered the guest.

"Will you tell me anything that is permanent? Throughout all space -- and when we say space we mean consciousness -- all is motion, all is change."

"What of the 'nights of Brahma' -- of quiescence?"

"Let me tell you, sir, there is no such state as non-motion, non-activity. I defy any teacher to tell me that is not so. If you think there is such a condition as non-motion, I can only bow to you -- I cannot deny you; that is not my place. I can only offer my most humble opinions."

"In nuclear physics we find that there is no such thing as stillness; if we go into the real infinity of mass, the more motion we find. Cal-Tech has said this. There has to be a motion, right on down to infinity; there is no such thing as an end; there are some things that man in his present consciousness cannot comprehend," said Dr. Carl Clement.

"I have only this to say: the primordial state is mind; mind is motion. When you say there is a higher state than mind, I fail to comprehend it."

"Mind necessitates some form to function through, doesn't it?" questioned a guest.

"Mind, sir, is not a manifestation; mind is the one thing that is not manifestation. Mind is the force that works on all things and which brought form into manifestation -- but not only on one plane, on all planes. There can be nothing beyond mind."

"The Absolute?" submitted a guest.

"That means nothing, sir. You see, we confuse each other with words. Always remember, friends, as we talk we are being opinionated. So let us be careful that we do not love our own opinion beyond that of our fellowman. Some day you may have cause to change your opinion to his. So do not mock or laugh at another's opinions, no matter how humble he may be. Now, I shall go, but someone else will come to talk with you." Control withdraws.



CONTROL: PROFESSOR LUNTZ: "Hello!! You know, sometimes I enjoy speaking like you Americans, and you seem able to recognize me whether I say 'Good evening' or 'Hello'. Now, my friends, we have been listening with great interest to your conversation. That is always safe! If your excitement goes beyond interest, then you get emotional and that mixes up things. But I don't believe marriages would occur if that were all. Speaking of marriages -- I was asked the other night by a lady, if there were marriages on my side, if love between two persons carried over. And why not? Everything carries over into whatever state of consciousness you go as long as you feel the need for it. It has been a hush-hush subject -- this body business on the astral plane, in the same manner as it has been, and largely still is, on your plane today. A secret of the body -- sh-sh! Why, I ask you, is there such a condition? Why do we carry on in such a foolish manner? Any desire can be met with on any plane of consciousness if you continue that desire. And more than that, the two planes, the two states of consciousness, the two worlds can be breached, and the one left behind on the physical plane can still mate with the one who has gone beyond. I am sure some of you know of these things. If we are going to understand life, let us understand the whole of life. Let us not set aside any parts. Because as these parts become useless to us, as we find no further need for them, they will set aside themselves, automatically so.

"I have mentioned this also, once before -- that thought can be made to produce a created being, an actual being -- what is known as a thought-form; and it will go through all the acts that the desire brought it into being for. And why do I mention this? Simply because there are some among you who do not believe or even know that the mind can produce an actual being -- for you. And you can cause others to see it so that it looks like a reality to them. Some think it is an idle expression to say that thoughts are things. If you doubt this, any of you, I ask only that you experiment with it for a month or two. Night after night, concentrate on what you want, and see the results. Now, to some, from the position where they are standing, it may seem that you are suffering from an illusion -- that the thing you think is there, is not there. That has nothing whatever to do with it. Life is what you personally make it, not one someone else makes it.

"It was once asked in a private little group, 'What is the difference between an oak tree or an elm tree or any other kind of tree and just tree?' What is tree? Can someone describe tree for me? From whence came tree? When I say an oak or an elm of course you set it aside as a peculiar kind; but when I say only tree, what have you?"

"A multiplicity of images?" replied Harriet Foster.

"And what causes that multiplicity?"

"The need," replied Irene.

"Do you think that is so -- that the need came before the tree?"

"What do you mean by 'need', Professor?" inquired a guest.

"Need? In order to have something there must be first the need for that thing; there must be purpose. So how can anything come before need, purpose, reason?"



(Voice coming from the house next door: "Ch, go to sleep!")

"He doesn't know how fast asleep I am! Some day he will be as fast asleep and want to come back, and someone will say the same to him. But let us get back to our discussion."

"It seems to me a tree or any object is just an outpouring of consciousness in that particular form. Where would the need be?" inquired a guest.

"The tree furnishes oxygen for man; the carbon dioxide in our lungs is needed by the tree; it is co-operativeness," suggested Paul Harris.

"In every state of consciousness man builds and man projects. And then he works with his projections. But he never builds that which he does not first find the need for. If you were building a machine and had it complete -- or you at the moment thought it was complete -- and then as time went on it began to seem not right, not balanced, and you realized there was the need of something else being added -- you would perhaps add another wheel, or another wire -- anything. But the need was there first."

"Is that the reason for man's etheric body after he leaves this plane?"

"Yes -- that is true -- because as long as man feels the need of a body, any type of body, of course he is going to have to have one. Now, if we say everything works in a body, then that means that the whole works in a body. If sound waves are moving in the so-called atmosphere or ether, is it travelling in or on a body?"

"Yes."

"Then on what body is the atmosphere or ether travelling?"

"Space?"

"Well, I think we cannot call it that unless we go back all the way and say it is mind. That would please us."

"Is sound an electrical energy?" inquired Paul Harris.

"I would say that sound is the original cause of what you today call electricity.

"How would you obtain sound buy by knocking two physical atoms together?" asked Paul.

"Out of heat and cold. But heat is the absence of cold, light is the absence of darkness, and vice versa -- so how can either exist?"

"Those are only relative terms -- we cannot get away from the relative," remarked Dr. Cox.

"No, sir, you cannot on any plane that I know of. All subjects are so closely related that we cannot speak of one and not all."

"In the high ranges of sound we cannot hear what a dog can hear! said Dr. Cox.



"Yes, that is true. You will find that these rates of motion in the ether called sound can be sent to such a tremendous pitch that it could destroy the entire physical-chemical world. It would shatter the whole thing back to Nova. In fact, it is our opinion that it was one of the principal factors in bringing matter together to form what you call the world, and the universe and universes."

"Do you mean sound that we can hear? But that is a relative word," said Dr. Cox.

"Yes, sound is a rate of motion due to the sudden and rapid scattering of etheric particles. It is our belief, we of the 'Inner Circle' claim that sound and heat and what we shall refer to again as 'cold motion' were the things that created matter for the physical-chemical world. And let me remind you again, friends, that matter cannot be destroyed. In whatever form, whether on the 'lowest' or highest plane of consciousness, you have matter."

"Would you call spirit a form of matter?" questioned a guest.

"Yes, I would -- matter at an extremely high rate of vibration. But we also make the statement, as you know, that astral matter is actually a much denser form of matter than your physical-chemical."

"If it is denser, shouldn't we see it, then?"

"No. That seems a difficult thing for you to understand, but think of it as being at the other end of the spectrum."

"If the soul is a form of matter, couldn't we crush it as we would a glass?" asked Paul.

"No, you can only change its rate of vibration. The human soul is indestructible. One can only change the rate of vibration."

"With regard to the lady's question about our seeing the human soul -- could we put it this way: we have the electrons, protons, etc., and we have what we call space between them, but that space is only invisible to the human eye; it is only when the molecules are arranged in a certain way that we can see them. The vortices may be of a different type of density," said Dr. Cox.

(Interruption caused by some entity attempting to block the communicator. After a few moments, the communicator explains what is happening, but says he thinks the 'Inner Circle' will be able to handle the situation, then resumes conversation).

"I would like to say one more thing before I go. In regard to the astral atom -- a shrinkage takes place in the electronic field in connection with the core of the atom, due to the lack of heat radiations."

"Heat would speed it up and make it larger -- is that what you mean?" asked Paul.

"Yes, I do. Does anyone object to that?"

"According to Dr. Einstein's findings, the faster a mass moves, the smaller it gets. So the heat would seem to make it expand," said Dr. Cox.



"If the rate of vibration of an atom is raised to a point higher than that natural to it -- I have an idea this would cause the core of the nuclei of the atom to explode and put forth a shower of heat radiations. I believe that the life-substance of all atoms is heat. Now I find I must go." Control withdraws.



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